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ABSTRACT

The need at the community college level for the development of new styles or modes of education that are consistent with the uniqueness of the individual student and will help him realize his human potential is discussed. Such styles or modes are based upon an educational theory called confluent education. The Semester for Self-Directed Study is a mode of education that allows for a learning environment that meets the cognitive as well as affective need of students who will not or cannot cope with the more traditional modes of learning. The Semester for Self-Directed Study was developed, proposed, and instituted at Oakton Community College during the 1971-72 academic year. The proposal upon which this program was based is provided, including the methodology (faculty recruitment and selection, curriculum--prerequisites and transferability, role of the student development personnel, student recruiting and selection, registration, contract procedure, organization and management, field study, facilities, and accountability), and collection and treatment of data. Literature related to the problem is referenced and discussed. An appendix provides a glossary of terms used most frequently in the text. The report concludes with a lengthy bibliography. (DB)

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THE SEMESTER FOR SELF-DIRECTED STUDY:

CONFLUENT EDUCATION AT THE COMMUNITY COLLEGE LEVEL

by

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I hope that coming generations will look back at the education of our time and marvel at its barbarity, its destruction of human potentialities, its insane concern about formal learning.

--A. S. Neill

SECTION I

Assumptions, Problem and Hypothesis

Ashley Montague has stated, "Education is the essence of the American opportunity - and it is being muffed. Education for everyone, desirable as that is, has been interpreted to mean instruction alike, instead of education for each, each according to his own uniqueness, interests, and aptitudes."[1]

Educators today, perhaps more than any other time in history, have begun to question their own institutions. What is the purpose of education? How can that purpose be defined, objectified and ultimately accomplished? In the overall educational process, what is the role of education at its various levels?

This paper is concerned with education in the community college. Specifically, it deals with the need at that level for the development of new styles or modes of education, ones that are consistent with the uniqueness of each individual student, ones which will help him realize as much as possible his full human potential.[2] In responding to this need we believe it is necessary for community colleges:

(1) To provide specific learning experiences in which each student can come to know himself in all his individuality, assess his personal needs and educational goals, and come to understand the process through which he believes he can best meet these needs and attain those goals, and

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[1]Ashley Montague, "Coming: Educare," Chicago Sun Times, Nov. 14, 1971, "Midwest" section, p. 31.

[2]The Appendix contains definitions for those terms underlined in the text.

(2) To provide a mode of learning that is consistent with the uniqueness of each student and will facilitate his realization and attainment of his individual goals.

Implied in this is a philosophy of man which first of all sees each individual as unique, having his own set of personal and academic needs and goals. This philosophy also denies that there exists a dualism which separates mind and body, the cognitive and the affective. Instead, these are seen as two aspects of the one thing we call the person. Finally, it is implied that the aim of education is to educate the whole man. That is, by responding to the individual in all of his uniqueness, education must help the individual develop himself fully as a person.

Although such learning experiences are widely discussed among educators, there seems to exist today a disparity between how we claim to educate and the way in which we actually do educate at the college level. This disparity has been noted by such authors as Postman and Weingarten, Taylor, Rogers, and many others.

If the goal of education is seen not as something extrinsic to the individual, i.e. completing required courses, obtaining a degree or a job, becoming a "productive" member of society, or even aspiring to be liberally educated, but rather intrinsic to each man, the realization insofar as it is possible of his full potential as a human being, experiences which are both personal and individualized must be incorporated, indeed must become the very core of his educational life.

Traditional styles of education are unable to realize this intransic goal because so many of the elements inherent in it ignore, deny, or destroy individuality. Standardized course content, for example, implies that everyone needs to know the same thing. The semester system requires a uniform rate of learning. The credit system implies that everyone needs to learn the same

amount about a given subject area. Uniform ways of testing imply that everyone is able to express what he has learned in the same way. Lecture style classes are geared to the "average" student at the expense of the "non-average" student. Required courses imply that everyone needs to know the same things, that this is the way to turn out the liberally educated man.

In addition, traditional styles of education fail to build upon, but rather run contrary to, the basic unity of the person. By teaching related subject areas separately, thereby masking their essential interrelatedness and by dealing almost exclusively with the cognitive side of man while all but ignoring his affective side, education appears not unifying but rather divisive.

Assuming that the student has the potentiality and the desire to learn, providing that a suitable environment can be established,[1] and that self-direction and freedom without the concomitant virtues of commitment and conviction are non-productive, then a program which creates a suitable environment, demands commitment and provides for maximum freedom in self-directed learning can and should be established at the community college level.

Since "learning, in its essentials, is not a distinct and separate process," but rather "...a function of growth,"[2] such a program must have the flexibility to grow as the students grow. Each person has this potential for growth, both in the cognitive and affective domain. A program which not only acknowledges, but is based upon this notion can provide a means for the student to develop wholly now in the future. This is the idea of confluent education, an educational theory which should be clearly objectified in such a program.[3]

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[1]Carl Rogers, Freedom to Learn, (Columbus, Ohio: Charles E. Merrill Publishing Co., 1969) p. 199.

[2]Ibid., p. 153.

[3]George Isaac Brown, Human Teaching for Human Learning, (New York: The Viking Press, 1971), p. 3.

Furthermore, since colleges and universities have defined their role as "trainers" for those students about to enter the mainstream of "productive" society, it is the responsibility of the community college to meet those needs previously stated and provide every means for students to grow not just intellectually but affectively as well. The community college is more pliant, more easily adaptable to the types of innovative programs that are needed. Its very purpose is to serve the needs not of all the college-age population, but rather those of a specific community.

If, in fact, "Much of education is...an effort to help people define goals for themselves."[1] programs based on the concept of developing attitudes of self-direction are needed at every level. But the community college in particular is unique. It serves a select yet widely diverse population of students, many of whom are uncertain as to both their immediate and long-range goals. The community college must address itself to this concern.

The Semester for Self-Directed Study can be introduced into the present educational system. Its introduction will provide a style of education that is consistent with the primary goals of education. It is not simply a new or an alternative style of teaching and learning. Rather it is a new expression of some old ideas of what education should be all about, ideas we have appealed to in theory but betrayed in practice.

The Semester for Self-Directed Study is a mode of education that allows for a learning environment that meets the cognitive as well as affective need of students who are either unwilling or unable to cope with more traditional

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[1]Arthur Cohen, Dateline "79: Heretical Concepts for the Community College, (California: The Glencoe Press, 1969), p. 167.

modes of learning. The emphasis within the program will be on how the individual learns most effectively "for it is only by focusing on the 'how' that learning can be efficient."[1] The Semester for Self-Directed Study "aims to develop the whole person--not simply someone informed from the neck up, but someone who exists in a significant relationship to others and to himself."[2]

The Semester for Self-Directed Study will capitalize upon a student's special interest by using it as the motivating factor of his project(s). Once the motivation has been established, direction provided by learning facilitators and the help and support of fellow participants in the Semester for Self-Directed Study will assist each student to develop the self-confidence necessary to attain his goals. By shifting the responsibility for learning to the student himself, each student member becomes a self-teacher as well as a teacher of others. The integration of learning and experience is a setp toward solving that much-discussed problem of educational relevance.

In addition, by working together to attain community objectives, students will also be better able to identify with the problems and experiences of others. Personal as well as social growth will thus be a projected outcome of the program.

Not only the members of the Semester for Self-Directed Study community itself will benefit from this program; the whole of the college will be affected as well. The students involved in the program will ideally carry their attitudes of self-confidence and responsibility to other classes in which they may be enrolled. The entire college community can then benefit from their experiences.

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[1]William A. Koehnline, Oakton Community College Catalogue: 1970-71, (Morton Grove, Illinois: Oakton Community College, 1970). p. 5.

[2]Rogers, Freedom to Learn, P. 201.

Also, since many of the students' projects might carry them into the communities served by the college, community residents not usually involved in college activities might be reached and positively informed about the programs offered there.

The faculty members involved in the Semester for Self-Directed Study program have an added responsibility and challenge. Individualized instruction is an integral part of this program, not as an added luxury. Therefore, each teacher will be accountable for assisting each student to reach his defined objectives. The time required in order to facilitate twenty-five different projects will contribute to the professional development of the faculty members involved, as well as to the intellectual growth of the students.

PROBLEM

Given our assumptions, can the Semester for Self-Directed Study, introduced at the community college level, be true to the goal of educating well the whole man by allowing for both a total learning environment and those experiences which lead the student to a realization of the mode of learning he believes is best suited for him while at the same time allowing for the integration of learning?

HYPOTHESIS

The Semester for Self-Directed Study, introduced at the community college level, is consistent with the goal of educating well the whole man by allowing for both a total learning environment and those experiences which lead the student to a realization of the mode of learning he believes is best suited to him while at the same time allowing for the integration of learning.

SECTION II

Proposal, Methodology

Collection and Treatment of Data

The Semester for Self-Directed Study was developed, proposed and instituted at Oakton Community College during the 1971-72 academic year. The proposal upon which the program was based is outlined below. In actualizing the program, however, changes did occur, though not in the basic situation nor in the underlying philosophy. These will be discussed in a later section

Proposal (1971)

The Semester for Self-Directed Study is a program which allows the individual student, aided by his teachers and peers, to develop, share and fulfill behavioral objectives which both stem from his own special interest areas and satisfy content requirements as well. The behavioral objectives themselves are directly related to one or more projects, conceived by the student and formulated with the aid of the learning facilitators. These projects can involve one or several disciplines. A contract containing a statement of the behavioral objectives will reflect the various disciplines involved and will serve as a touchstone for the student during the course of his project. The contract thus becomes a guide as well as a statement of responsibilities assumed by the student at the beginning of the semester.

Such a program will lead to the following goals and objectives:

Goals:

To encourage self-actualization through participation in this program

To foster attitudes of responsibility and self-confidence

To make learning relevant by integrating learning and life experiences

To involve the communities served by the college in school activities by using community resources through the student project method.

To make students aware of their own potential for forming and becoming effective members of a community.

Objectives:

Each student involved in this Semester of Self-Directed Study will:
Fulfill all of the course content requirements for each of the specific areas of study he engages in.

Specify in detail in a single contract or in a series of contracts between himself and the learning facilitator the context within which this content will be studied and the manner in which the student will master it. This contract will set forth all of the work to be done as well as the means and criteria by which that work will be evaluated.

Integrate in a single project at least two of his areas of study and demonstrate his ability to do so in either a research or analytical paper or in an examination. Again, the criteria of evaluation will be detailed in the student's meetings.

Methodology

Faculty recruitment and selection:

Faculty members who wish to participate in an interdisciplinary program should accept the philosophy which underlies this method. Some experience in instructional and learning techniques compatible with the philosophy and objectives of the project is also desirable, as well as the flexibility to work on both conceptual and pragmatic levels, and the ability to operate with a high tolerance for frustration.

Carl Rogers, in his book Freedom to Learn, has outlined some of the responsibilities of faculty members who wish to truly facilitate learning.

These include: setting the initial "mood or climate" of the learning environment; assisting the students in clarifying their own purpose; providing the widest possible ranges of resources for learning; accepting both the intellectual content and the emotionalized attitudes exhibited by the group; sharing with the group both his knowledge and his feelings - in other words becoming a "model" of the whole man, one who both thinks and feels; and perhaps most important of all trusting "in the human organism," i.e. trusting in the uniqueness of each individual student in order that both the student and the facilitator himself might grow in the excitement of "living the uncertainty of discovery."[1]

Any discipline can be part of an interdisciplinary program. However, before offering a program of this kind, interested instructors should meet and discuss which specific disciplines most readily lend themselves to integration with others. For example, Chemistry, Environment, Political Science and Sociology might form a viable package, whereas Chemistry, Psychology, Spanish and Philosophy might not be as easily combined

Curriculum (Prerequisites and Transferability)

Initially, credit will be earned in the areas of Sociology (Sociology 101, 103), Psychology (Psychology 101, 103), Literature (Literature 109, 110), and Political Science (Political Science 101, 102). These disciplines were chosen because of the ease of integrating the subject matter involved and the interest of the particular faculty members associated with these disciplines.

A student will decide upon his project(s) with the aid of his instructors. Depending upon the project's slant, the student will then be registered for a specific course in each discipline.

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[1]Rogers, Freedom to Learn, P. 115.

No prerequisites exist in the catalog for the advanced courses that could potentially be given credit in the program. The only prerequisites will be those defined by the instructors.

It is understood (see Role of the Student Development Personnel) that interest alone is not sufficient to ensure a student's success in this program. Students whose lack of basic skills or background preclude his registering for an advanced course will be counseled by Student Development Personnel before completing his registration.

Role of the Student Development Personnel

The Student Development Specialist associated with the Semester for Self-Directed Study program will play a vital role here. His assistance in registering students (as outlined above), as well as counseling small groups, and the group as a whole, aiding the instructors, and in general encouraging the group to fulfill their various responsibilities is most necessary.

Student Recruiting and Selection

The information regarding the Semester for Self-Directed Study will be publicized as soon as possible. All students interested will be invited to a group meeting. The purpose of the group meeting is to provide all students with as much information as possible by answering any specific questions they might have. Following the meeting, application forms will seek the following information:

(1) Indicate courses taken in the four areas involved in this program.
(2) Why do you wish to participate in this program?
(3) What can you contribute to the Semester for Self-Directed Study?
(4) What do you hope to gain from this program?

Following a review of the application forms returned, interviews of applying students will be conducted by the Semester for Self-Directed Study faculty. These may be individual interviews, or interviews of small groups of interested students - depending on the number of applicants for the program. Criteria to be considered during the first screening includes:

(1) Course work completed in the areas offered.
(2) Reasons for applying.
(3) Specific areas of student interest.

Students will then receive a written response concerning eligibility.

Eligible students will then submit two letters of recommendation on forms to be supplied by the Semester for Self-Directed Study staff. After a final, individualized interview, all students will be notified by the staff, in writing, of the decision concerning their admission to the program. From the group of students who volunteer, twenty-five will be selected for the pilot project. Selection will ultimately be made on the basis of readiness to pursue self-directed study, male-female balance, and student diversity.

This procedure is an attempt to estimate the readiness of the students applying and is designed to provide insight into a student's maturity and motivation. This procedure will, hopefully, minimize the risk of frustrating the student who might not be ready to assume the responsibilities the program entails.

It is to be emphasized that we view this program as an alternative. Alternatives by definition are situations of choice, and not everyone will or should be part of any one program. Therefore, to encourage all students to participate in this program without thought to their potential ability to complete it would be unfair to both students and staff alike.

Registration

All students involved in the program will register for twelve hours credit in the Semester for Self-Directed Study, time to be arranged. Three to five weeks after the beginning of the semester, the Director of Admissions and Records will be notified of the proper course placement for each student. That is, a student will not be registered for three hours in a particular psychology, literature, sociology, or political science course until after his projects are defined.

Contract Procedure

"The most useful rule of education is this: do not save time but lose it."[1] If Rousseau is to be believed, it is important that each student be allowed the opportunity to explore himself and his "wantings to know," that he be allowed and encouraged to "waste time profitably." It is only after such a period of useful procrastination that a student's purposes, objectives, and goals can become firm in his own mind and the procedures to be used in pursuing his study can be finalized.

Once a student has decided upon his project(s), he will outline a series of objectives relative to the project(s). These objectives will be incorporated as part of a contract, which may be revised as the student progresses and purposes are reviewed. The facilitators will assist the student in constructing these contracts and will serve as a resource throughout the project.

In addition to each student's individual project contracts, the group as a whole will decide upon its own community objectives and incorporate them

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[1]Jean Jacques Rousseau, in George Dennison, The Lives of Children, (New York: Random House, 1969), p. 13.

into another contract. Thus, the opportunity for not only cognitive and affective, but personal and social growth as well is provided by the program structure.

Organization and Management

Weekly three-hour meetings for all members of the Semester for Self-Directed Study program will be held. The Semester for Self-Directed Study is conceived as individuals pursuing learning in a community context. The community aspect is important since it emphasizes that we learn not only in a quiet corner as we contemplate deep philosophical passages, but also from one another. Although we may be pursuing work in our individual disciplines we nevertheless have something to offer one another, and as often as not that something is a new perspective on an old problem or a suggested area of investigation that has been somehow overlooked. We expect that this exchange will occur at our weekly meetings as the students discuss the work they are doing.

In these group meetings, just as in the individual meetings with students, we will be acting more properly as learning facilitators than as instructors.

The weekly meetings, therefore, will provide all the members of the program with the opportunity to:

(1) Share their problems and learning with one another.
(2) Help each other to learn, focusing the diverse potentialities of the entire group upon problems faced by individual members.
(3) Through this interchange, excite one another to even further and broader intellectual inquiry.
(4) Enhance the development and human potential of the "whole man." Thus the group encounter becomes a tool for educational change, "one of the most effective means yet discovered for facilitating construction learning, growth and change - in individuals or in the organization they compose."[1]

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[1]Rogers, Freedom to Learn, p. 304.

Field Study

"The environment outside the school is now capable of taking over many of the school's classical functions..."[1] Field study is not only recommended for the students involved in the Semester for Self-Directed Study, it is strongly encouraged. Such study would enable the student to obtain a perspective of the community as a learning resource, an understanding of his own society, and a broader knowledge of the topic he chooses to make his own - a knowledge not limited by the printed world.

A student might decide that as a project he would like to run for a delegate seat at a political convention. Such a project could easily integrate all four areas of study. Another student may decide he would like to work as an aide on a Head Start program. This project could easily integrate psychology and sociology, but probably not political science or literature. For these two areas, instead of a project he might decide to choose a theme, such as political parties and the electoral process, that would integrate these two fields. Conceivably, three areas could be integrated by one project with the fourth area pursued independently.

The results of the field study projects would be shared with the group through a paper, an oral presentation, a tape, or other means decided upon by the student, and incorporated into his contract. These projects then include the gathering, recording and reporting of specific data.

In addition to the group meetings and projects, each student will meet with the facilitators, individually and collectively, as often as necessary. During these meetings, contracts will be written, direction

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[1]James S. Coleman, "The Children Have Outgrown the Schools," Psychology Today, February, 1972, p. 72.

Given, and specific content areas discussed. Thus, individualized instruction as well as group instruction is incorporated in this program.

Grade and Assessment

Means of evaluation will be included within the student's contract. Tests, final reports, analytical papers, or other evaluative devices will be specifically given for each content area. In conferences with the instructors each student will evaluate his attainment of personal goals and objectives, and together teacher and student will arrive at the formal course grade. It is to be noted that this program is most conducive to developing an informal, on-going evaluation system which will be of value to both teacher and student.

Facilities

Other than tables and chairs, the only unique need which the program requires is a specific area (room) available at all times. With so much of the formal "school" structure removed - classes at specific times, classroom atmosphere, formal lectures, some means of providing stabilization will be needed. A place where projects can be discussed, materials kept, conferences and meetings held, and community resource personnel invited is essential.

Studies have shown that although creativity stems from a free environment, chaos can hinder the development of logical thought processes and create insecurity. To attain a balance between a controlled yet free environment we propose to allow freedom within a specific territory.[1]

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[1]Robert Ardrey, Territorial Imperative, (New York: Dell Publishing Co.), 1968.

Accountability

The Semester for Self-Directed Study will provide a unique opportunity to individualize a system of accountability that will combine in a series of contracts the rights and responsibilities of both the student members and facilitators.

The basic elements in that system of accountability will be established at the beginning of the semester when each student negotiates a contract with the facilitators for his semester's program of study.

For some students a single contract will detail a program designed to integrate all four areas of study. On the other hand, for students with programs having more than one focus, several contracts will be formed.

In every case, each student's contract(s) will grow out of discussions between that student and the facilitators. The contracts which result will be geared to meet the individual needs of the student by building upon his strengths while seeking to overcome his personal and academic weaknesses.

Each contract will be generally structured according to the following outline:

I. Prologue
   A. The general goal that the student member has set for his entire semester's program
   B. The contribution that this particular area of study will make toward the realization of that goal, and
   C. The content requirements for that particular area of study as outlined in the catalog

II. The responsibilities which the student takes upon himself
   A. Detailed descriptions of those areas of study which the student will concentrate on, and
   B. The behavioral objectives that the student is establishing for himself

III. The responsibilities which the facilitators take upon themselves (including possibly but not exclusively)
   A. A commitment of time which is a commitment to individualized aid to whatever extend it is needed,

B. A commitment to give of his own personal resources, including his knowledge and ideas, materials he possesses such as books, tapes, or articles, or relevant contacts he might have in the community,
C. Personal presence, i.e. that intangible "being-there-for-another" about which the phenomenologists speak - what we might call personal commitment

IV. The process through which these commitments will be realized (including some or all of the following)
A. A description of any project that will be undertaken,
B. A list of books and articles to be read,
C. A specification of the nature of any research to be carried out,
D. An enumeration of papers to be written, including such details as the nature, length, and subject of those papers.

V. Evaluation
A. A detailing of the way the student will be evaluated: whether he has fulfilled his responsibilities by attaining his behavioral objectives; the criteria that will be used in determining grades; the way in which grades will be assigned (see also Section II above).
B. A detailing of the way the student member will evaluate the program itself and the facilitators who are a part of it.

VI. Commitment of the students and facilitators to the Semester Community
A. Negatively, not to permit a single program of study to undermine the work of the program as a whole
B. Positively, to help every other member realize the terms of his contract through active participation in the program. This commitment to participation will involve, for example,
1. Honest communication, not only of ideas, but also of feelings and experiences, as well as openness to communication from others,
2. Extending support to others, and accepting their support when it is offered,
3. Participation in confrontation, including confrontation of the self,
4. Cooperation, rather than competition with other members of the Semester community.

With these basic elements of accountability thus established, the possibility exists that the student, having satisfactorily fulfilled the term of all, only some, or possibly none of his contracts, would at the end of the semester receive anywhere from twelve to no hours of credit. However, due to the nature of the Semester for Self-Directed Study, whatever praise or blame accrues to the individual student in the end will be shared by the members as a whole. This applies to faculty as well as student members. With Cohen, "We hold that one hallmark of mature professional instructor

is that he accepts responsibility for the effect of his efforts - that is for the learning manifested by his students."[1] Rogers too supports this concept of shared responsibility. "Any failure of a student to achieve... should be seen for what it is...a failure for which both the staff and student are responsible."[2]

Collection and Treatment of Data

Evaluation is an attempt to gather data both empirical and subjective regarding the relative success or failure of a method in arriving at its objectives. In order to evaluate a program so diverse and unique as the one proposed, it is necessary to construct a series of measures heretofore never used together.

> It would be satisfying, of course to be able to point to statistical data showing clear superiority for informal schooling. The fact that such data is not at hand in no way suggests that differences in educational strategy are unimportant, only that we look in the wrong place to find their effects. As the National Foundation for Educational Research suggests in its report to the Plowden Committee, the consequences of different modes of schooling should be sought less in academic attainment than in their impact on how (students) feel about themselves, about school and about learning.[3]

Instead of having evaluation be the primary responsibility of the teacher, evaluation of accomplishments should be the responsibility of the student. If we are to provide the kind of climate that encourages self-development, then the student will have to help us learn what his goals

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[1]Arthur Cohen and Florence B. Brawer, Confronting Identity: The Community College Instructor, (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1972), P. xiii.

[2]Rogers, Freedom to Learn, p. 192.

[3]Charles E. Silberman, Crisis in the Classroom, (New York: Random House, 1970), p. 252.

and objectives are so that we can best assist him in pursuing them. Since these will be his goals and objectives, he will be best qualified to know whether or not he has achieved them. Self-evaluation then becomes a very important part of the humanization of the learning process. It would appear that at the present time we have become a society of fools - depending on others to tell us how we feel, who we are, what we want. If we are to change this and build an open and honest community in the school environment, then students must certainly assist us in this process.

To evaluate a "seminal innovation" in education, John Goodlad warns, "the researcher simply cannot go in with his stable research - his conventional criteria, his time worn measures and expect to contribute to the advancement of educational practice and science. By doing so he endangers both." What the researcher must do, Goodlad argues, is come to grips with the conceptual underpinnings of the innovation, "for if it is truly radical it will have objectives the conventional instruments of evaluation simply are not designed to measure."[1]

We fully concur with this, and with the response of an Education Officer of a large English school district when an American visitor asked whether he had any statistics on student achievement that might permit comparisons between informal and formal methods of schooling. "Here are statistics, he says, as he opens an enormous leather portfolio lying on his conference table. The portfolio contained samples of paintings, poems, stories, essays, etc."[2]

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[1]John Goodlad, "Thought, Invention and Research in the Advancement of Education," in Silberman, Crisis in the Classroom, p. 262.

[2]Richard L. Featherstone, in Silberman, Crisis in the Classroom, p. 257.

The Education Officer has a point. He wants his students to develop competence in reading, writing and mathematics, but equally important his objectives go beyond competence. He wants to evoke joy in learning, excitement and pleasure, a sense of wonder and curiosity, ease in relationships with peers and with elders, self-direction. Some of these can be measured with ease, some with difficulty and some cannot be measured at all.[1] With this in mind, a pre and post Personality Orientation Inventory (P.O.I.) will be administered to the experimental (Semester for Self-Directed Study) group and the control group (students having taken the same courses during the semester in a more traditional classroom setting). This test will attempt to measure degrees of self-actualization.

Pre and post autobiographies will be assigned to both groups. In addition, each member of both groups will be asked to write a self-evaluation of their semester.

A questionnaire will be devised to measure attitudes and values on the cognitive affective and confluent area of the students experiences during the past semester.

The College Level Equivalency Program (CLEP) Exams will be administered to students in both groups in all discipline areas covered during the semester.

The evaluation of confluent education cannot be subjected solely to traditional measuring techniques. Although tests can and will be employed to indicate growth, the tests should take various forms based on the needs of the student and should only be administered in conjunction with an opportunity for the student to relate perceptions, feelings and experiences involved

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[1]Ibid., p. 257.

in the learning process.

Evaluation should be a continuing process taking as many forms as possible, e.g., tapes, journals, diaries, etc. Self and peer evaluation should take place regularly. In addition, the group will throughout the semester, evaluate its own progress as well. In this way the program will contain both formal and informal means of evaluation while remaining flexible and free enough to adopt these devices to its own needs as circumstances may dictate.

SECTION IV

Literature Related To The Problem

In the last decade the growth of the community college movement has been phenomenal. There has been a national increase in enrollments of almost 300 percent. The Carnegie Commission on Higher Education has recommended that there be a comprehensive community college within commuting distance of every potential student by 1980. However, at this time of unprecedented growth one must question where the movement is headed. What are its goals and objectives? How is it likely to achieve them? How is it different and what alternative strategies ought to be considered.[1]

In seeking the answer to these questions and thereby discovering its own identity, the community college must begin by answering for itself the question that faces education at every level: "What is the aim or goal of education?"

There is a long and distinguished tradition in educational philosophy which places the primary goal of education outside the individual. Viewed in this way, education becomes a means to a merely external goal.

From the days of ancient Greece and Rome, political acumen was thought to be a primary goal of education. Plato, for example, viewed education in political terms as the means whereby the philosopher-kings of the Republic would be cultivated, and the soldiers and artisans trained. For him, the

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[1]G. Kerry Smith, ed., New Teaching, New Learning (San Francisco, Calif: Jossey-Bass, Inc., 1972), p. 78.

concern of education was to establish "in the nature of him who is to be a good and true guardian of the state...the love of wisdom, and high spirit, and quickness and strength."[1] So too, for the Romans, "the ideal in education was to produce an individual who would sacrifice for his fatherland."[2]

This view of education as a political tool has played a central role in the development of American schools. According to Earl C. Kelly,"...the great public school system, 'the backbone of our civilization,' the foundation of the republic, had and still has as one of its primary tasks that of building citizens...and if we are not getting citizens equipped to live in a democracy we are not getting our money's worth."[3] President John F. Kennedy also spoke of education as a political instrument in the Cold War struggle with Russia:

> In the new age of science and space, improved education is essential to give meaning to our national purpose and power. It requires skilled manpower and brainpower to match the power of totalitarian discipline. It requires a scientific effort which demonstrates the superiority of freedom.[4]

Other definitions of purpose would include as a possible goal of education some future economic gain to the individual or to society. President Kennedy, for example, in the address quoted above, stated: "This nation is committed to

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[1]Plato, The Republic, Book II, SVI. See also, Aristotle, Politics, Book VII and VIII, esp.: "...for education ought to be adapted to the particular form of the constitution since the particular character of each constitution both guards the constitution generally and establishes it...and the best spirit always causes a better constitution."

[2]Frederick Mayer, A History of Educational Thought (Columbus, Ohio: Charles E. Merrill Books, Inc., 1966), P. 11.

[3]Earl C. Kelly, In Defense of Youth (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), p. 45.

[4]John F. Kennedy, "An Address to Congress - 1963," in Robert M. Hutchins, The Learning Society (New York: Frderick A. Praeger, 1968), p. 6.

greater advancement in economic growth, and recent research has shown that one of the most beneficial of all such investments is education, accounting for some forty per cent of the nation's growth and productivity in recent years."[1]

Historically, education, in both a broad and narrow sense, has served the function of transmitting the values and mores of the culture. Some would make this education's primary goal. "We are told on good authority that the school is above all a social institution, that its principle function in modern life is to recreate in each individual the beliefs, outlooks, behaviors, and preferences of the society which it serves."[2] According to Butler, education is "...an activity or endeavor in which the more mature of human society deals with the less mature in order to achieve a greater maturity in them and contribute thereby to the improvement of human life."[3]

Theodore Brameld, agreeing that education should concern itself with culture, but despairing of modern culture, says that "Education can and should dedicate itself centrally to the task of reconstructing a culture which, left unreconstructed, will almost certainly collapse of its own frustrations and conflicts."[4] Paul Goodman describes this "modern culture" of

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[1]Ibid., p. 6. For a similar perspective on education, see also Ivar Borg, Education and Jobs (New York: Praeger Publishers, 1970), and Melvin R. Levin and Alan Shank (eds.), Educational Investment in the Urban Society: Costs, Benefits, and Public Policy, (New York: Teachers College Press, 1970).

[2]Van Cleve Morris, Existentialism and the Education of Twentieth-Century Man (New York: Harper and Row, 1966), p. 255. Cf. Solon T. Kimball, "Culture Class and Educational Congruency," in Stanley Elam and William P. Mc Lure, Educational Requirements for the 1970's (New York: Praeger Co., 1967), p. 6.

[3]J. Donald Butler, Four Philosophies and Their Practice in Education and Religion (New York: Harper and Bros., 1961), p. 1.

[4]Theodore Brameld, Education for an Emerging Age (New York: Harper and Bros., 1961), p. 1.

so much concern to Brameld:

> It is in the schools that the mass of our citizens learn that life is inevitably routine, depersonalized, venally graded, no place for spontaneity, open sexuality, or free spirit. Trained in schools, they go on to the same quality of jobs, culture, politics. This is education, mis-education, socializing to the national norms, and regimenting to the national 'needs.'[1]

The Civil Rights movement of the 1960's highlighted another goal of education which stands outside the individual, namely education for social change.[2] Precedent for this concern can be found in Rousseau when in Emile he ascribes to education the task of regenerating a corrupt 18th century french society in order to reestablish the purity and goodness of nature:

> For Rousseau himself, education was nothing less than an essential counterpart of his revolutionary plan to lead mankind from absolutism and authoritarianism toward freedom and independence. The Emile can be valued fully only if understood as the educational counterpart of the political Social Contract.[3]

Even John Dewey shares this perspective on education as a means of social change: "I beleive that education is the fundamental method of social progress and reform...Education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individuality on the basis of this social consciousness is the only sure method of social reconstruction."[4]

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[1]Paul Goodman, Compulsory Mid-Education and the Community of Scholars (New York: Vintage Books, 1964), p. 23.

[2]Ronald F. Campbell, Lucy Ann Marx, and Raphael O. Mystrand (eds.), Education and Urban Renaissance (New York: John Wiley and Sons, 1969). Also Herbert C. Rudmand and Richard L. Feathersone (eds.), Urban Schooling (New York: Harcourt Brace, 1968). Alvin Toffler (ed.), The Schoolhouse in the City (New York: Fredrick A. Praeger, 1969).

[3]Robert Ulich, Three Thousand Years of Educational Wisdom (Cambridge: Harvard University Press, 1968), p. 383.

[4]John Dewey, My Pedagogic Creed, in Robert Ulich, Three Thousand Years, p. 677.

The one thing which these diverse goals of education have in common is that they are all external to the individual: education for citizenship, education for personal and social economic gain, education for the transmission (or regeneration) of culture, education for social change. But many contemporary authors feel that because these issues deal with matters outside the person and are set forth as the goals for all students, they fail to consider and build upon the uniqueness of each individual student. To deal with this problem, Jacques Maritain distinguishes primary and secondary aims of education, asserting that the secondary aims can be realized only through the realization of education's primary aim which he says is the full development of the individual's human potential. Maritain says:

> Shaping man to lead a normal, useful, and cooperative life in the community or guiding the development of the human person in the social sphere, awakening and strengthening both his sense of freedom and his sense of obligation and responsibility, is an essential aim. But it is not the primary, it is the secondary essential aim. The ultimate end of education concerns the human person in his personal life and spiritual progress, not in his relationship to the social environment.[1]

John Dewey mirrors this concern when he states:

> A true aim of education is thus opposed at every point to an aim which is imposed upon a process of action from without...In education, the currency of these externally imposed aims is responsible for the emphasis put upon the notion of preparation for a remote future and for rendering the work of both teacher and pupil mechanical slavish.[2]

The futility of trying to prepare the student for a remote future is pointed out by Charles Silberman: "For children who may still be in the labor force in the year 2030, nothing could be more wildly impractical than an education designed to prepare them for specific vocations or professions

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[1]Jacques Maritain, Education at the Crossroads, (New Haven: Yale University Press, 1943), p. 14.

[2]John Dewey, Democracy and Education (New York: The Free Press, 1966), p. 110.

or to facilitate their adjustment to the world as it is."[1] Or, as Postman and Weingartner put it:

> If you are over 25 years of age, the mathematics you were taught in school is 'old'; the grammar you were taught is obsolete and in disrepute; the biology, completely out of date, and the history, open to serious question. The best that can be said of you, assuming that you remember most of what you were told and read, is that you are a walking encyclopedia of outdated information.[2]

Robert Hutchins and other Traditionalists have advocated a return to what they consider "liberal education."

> In this view, education leads to understanding; it has no more 'practical' aim. It does not have as its aim the 'production' of Christians, democrats, Communists, workers, citizens, Frenchmen, or businessmen. It is interested in the development of individuals through the development of their minds.[3]

Or as Hutchins says elsewhere, "One thing is essential to becoming a human and that is learning to use the mind. A human being acts in a human way if he thinks."[4]

In emphasizing the education of the intellect and the consequent disregard of the feelings, Hutchins is reflecting the traditional education against which John Dewey and the Progressives spoke out. Some of Dewey's less faithful disciples, however, erred in the opposite direction by concentrating exclusively on feelings and experience. There are authors today

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[1]Charles Silberman, Crisis in the Classroom (New York: Random House 1970), pp. 113-114. See also, Jacques Maritain, Education at the Crossroads, PP. 25-26.

[2]Neil Postman and Charles Weingartner, Teaching As a Subversive Activity, (New York: Dell Publishing Co., Inc., 1969), p. 11.

[3]Robert M. Hutchins, The Learning Society (New York: Frederick A. Praeger, 1968) p. vii.

[4]Robert M. Hutchins, The Learning Society, p. 83.

who are critical of the implied dualism of both positions and who wish to combine the best elements of both perspectives. Silberman, for example, says:

> The current tendency to celebrate the unthinking marrow-bone is as dangerous as the exaltation of the antiseptic mind, and as mistaken. The insistence that systematic and disciplined intellectual effort is a waste of time - the worship of uninhibited sensation and feeling that constitutes a newly fashionable anti-intellectualism of the intellectuals - at its best is sentimental foolishness.
>
> More important, both this view and its opposite, the emphasis on disembodied intellect, represent badly mistaken conceptions of the mind, which encompasses feeling no less than intellect, and intellect no less than feeling...The artificial separation of these subjects or modes of knowing - the false dichotomy between the 'cognitive' and 'affective' domain - can only cripple the development of thought and feeling.[1]

Silberman's criticism grows out of a philosophy of man which sees him as an integrated whole, rather than as made up of discrete elements of mind and body. This perspective on man is shared by many educators today.

> It would be a mistake to think of the education of feeling as a distinct area or department of education which can be promoted or neglected independently of the rest of the educational process. A human being is, or ought to be, a whole organism; and what affects one part affects the rest also. It is the business of education to foster the growth of balanced, whole persons. If education is deficient on the side of feeling, it is bound to be defective on the intellectual side; the resulting intellectual life will tend to be arid - it will, so to speak, lack body.[2]

According to Brown, "the relationship between intellect and affect is indistructibly symbiotic. Instead of trying to deny this, it is time we made good use of the relationship."[3] Postman and Weingartner concur:

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[1]Silberman, Crisis, p. 8.

[2]M. V. C. Jeffreys, "The Education of Feeling," in Barry N. Schwartz, Affirmative Education (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1972), p. 74.

[3]George Brown, Human Teaching for Human Learning (New York: Viking Press, 1971), p. 11.

> It would appear that in spite of the categories (such as 'intellect,' and 'emotions' which imply static and segmented entities), people 'happen' as wholes in process. Their 'minding' processes are simultaneous functions not discrete compartments. You have never met anyone who was 'thinking' who was not at the same time also 'emoting', 'spiritualizing', and for that matter 'livering'. When the old progressive educationists spoke of teaching 'the whole child' they were not being idealistic. They were being descriptive. Teachers have no other alternative than to teach 'the whole child.' The fact that teachers exclude 'the emotions' and 'the spirit' from their lessons does not, of course, mean that those processes are unaffected by what the teacher does.[1]

Dennison agrees that "the experience of learning is an experience of wholeness. The child feels the unity of his own powers and the continuum of person... Anything short of this wholeness is not true learning."[2]

These two ideas - the uniqueness of each individual and the essential unity of the person - have led certain authors to stress that the aim of education must not be something external to the individual, but that it must instead grow out of the peculiar needs and interests of the students. "..Regardless of its source, unless an inquiry is perceived as relevant by the learner, no significant learning will take place."[3] Brown corroborates this:

> We have known the importance of personal involvement in learning for a long time. Educational psychologists have expressed this negatively. 'If learning has no personal meaning, it will not change behavior.' Seldom has the converse been stated. If we add an emotional dimension to learning, the learner will become personally involved and there will be a change in the learner's behavior.[4]

According to Dewey, "An educational aim must be founded upon the intrinsic

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[1]Postman and Weingartner, Teaching as a Subversive Activity, p. 84.

[2]George Dennison, The Lives of Children (New York: Random House, 1969), p. 75.

[3]Postman and Weingartner, Teaching As a Subversive Activity, p. 52.

[4]Brown, Human Teaching for Human Learning, p. 16.

activities and needs (including original instincts and acquired habits) of the individual to be educated."[1] Or, as he says in Experience and Education, "There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formulation of the purposes which direct his activities in the learning process."[2]

This insistence that the aim of education can and must be different for every student because of the uniqueness of the individual, and the insistence that this aim grow out of the needs and interests of the student, finds expression in those authors who say that the aim of education is the development of each person's full human potential, with all the individuality that implies.

Maritain, for example, states:

> the primary aim of education in the broadest sense of this word is to 'form a man' or rather to help a child of man attain his full formation or his completeness as a man. The other aims...are corollaries and essential but secondary aims.[3]

Dewey expressed similar ideas in 1897 when he wrote, "the only possible adjustment which we can give to the child under existing conditions of democracy, industrialization, and rapid social change is that which arises through putting him in complete possession of all his powers."[4]

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[1]John Dewey, Democracy and Education (New York: The Free Press, 1966), p. 107.

[2]John Dewey, Experience and Education (New York: The Macmillan Co., 1958), p. 77.

[3]Jacques Maritain, "Educational Lines and Values," in Stan Dropkin, Harold Full, and Ernest Schwarcy (eds.), Contemporary American Education (New York: The Macmillan Co., 1970), p. 225. Also, Maritain, Education, p. 1.

[4]John Dewey, "Progressive Education: The Ideal and the Reality," in Ronald Gross (ed.), The Teacher and the Taught (New York: Dell Pub., Co., 1963), p. 143.

Putting a person in possession of his powers or developing his full human potential is according to Silberman, the essence of "practical" education.

> To be 'practical' an education should prepare (students) for work that does not yet exist and whose nature cannot even be imagined. This can only be done by teaching them how to learn, by giving them the kind of intellectual discipline that will enable them to apply man's accumulated wisdom to new problems as they arise - the kind of wisdom that will enable them to recognize new problems as they arise.[1]

Thus, the "essential but secondary aims of education" of which Maritain wrote, are realized through the development of the capacities of the individual. Having developed these capacities, the student then possesses the ability to pursue secondary educational goals of his own choosing. According to Dewey, "we are assuming that the aim of education is to enable individuals to continue their education - or that the object and reward of learning is continued capacity for growth."[2] For Carl Rogers,

> We are...faced with an entirely new situation in education where the goal of education, if we are to survive, is the facilitation of change and learning. The only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security. Changingness, a reliance on process rather than upon static knowledge, is the only thing that makes any sense as a goal for education in the modern world.[3]

From this point of view,

> Teaching is not so much the cause of learning...as it is the occasion or condition of learning. The cause of learning is the pupil himself and his effort...The ultimate responsibilities for winning an education rests with the will of the pupil.[4]

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[1]Silberman, Crisis, p. 114.

[2]John Dewey, Democracy and Education, p. 100.

[3]Rogers, Freedom to Learn, p. 104.

[4]Herman H. Horne, Philosophy of Education, Rev. Ed. (New York: Macmillan Co., 1927), p. 274.

According to Rogers, when education is based upon the above principles the result will be the fully functioning person:

> Here then is my theoretical model of the person who emerges from...the best of education, the individual who has experienced optimal psychological growth - a person functioning freely in all the fulness of his organismic potentialities and a person who is ever-changing, ever-developing, always discovering himself and the newness in himself in each succeeding moment of time.[1]

For Dewey, the result of such education is freedom. "It is then, a sound instinct which identifies freedom with the power to frame purposes and to execute or carry into effect purposes so framed."[2]

The community colleges are today being asked to respond to the challenges posed by these authors. They are being asked to develop modes of learning which take into account and build upon the uniqueness of each individual. They are being asked to develop educational programs which reflect the essential unity of the person and the inextricable interrelatedness between subject areas. And if these challenges are taken seriously, community colleges are also being asked, as a logical extension of these ideas, to provide the student with the opportunity to create his own individualized curriculum, one which grows out of and is based upon his own personal and academic needs and interests.

> It is important the Junior Colleges develop definite educational objectives. Mere imitation of the four year college is inadequate. A splendid opportunity exists in the Junior College for bridging departmental lines. Science and the arts, social studies and English, all should be correlated. The emphasis of the Junior College should not so much be upon scholastic knowledge as upon broad integration, trying to create a real thirst for knowledge on the part of their students.[3]

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[1]Rogers, Freedom, p. 295.

[2]Dewey, Experience and Education, p. 77.

[3]Mayer, History and Educational Thought, p. 441.

In large measure, community colleges have not met these challenges, in part because they have been content to imitate the modes of education practiced at colleges and universities.

> Reynolds (1966) has said of the Junior College, "The relationship between the implications of stated purposes for the educational program and the program itself is not always consistent. Most practices currently in vogue were designed by and for universities or secondary schools, but community colleges must eventually develop their own procedures if they are to achieve their purpose."[1]

The Department of Health, Education and Welfare, in its Report on Higher Education, suggests several reasons why this imitation is taking place.

> Graduating Ph.D. s, unable to find jobs in universities and colleges and now moving into the junior college market, will add to the trend toward the conventional academic format. Enrollment pressures are forcing abandonment of the concept of the intimate campus. States are eagerly beginning to plan for 'their' junior college systems, and the federal government is under increasing pressures to finance the junior college movement through state-formula grants - a mechanism guaranteed to replicate the junior college scenario across the nation.[2]

The Report adds to the dilemma facing most community colleges. It states that more and more responsibilities for undertaking one of the toughest tasks of higher education is being shifted to the community colleges by the public and especially by the four year colleges and universities.

> ...problems we have already identified - the poor match between the student's style of learning and the institutions style of teaching, the lock step pressure to attend college directly after high school, the over emphasis on credentials, are overtaking the community college and rendering them increasingly ill-equipped to perform the immense task they have been given. The two year instutions are not yet set in concrete, but the molds are being formed...What is needed are community colleges that fulfill the promise of their names - colleges organized to meet the specific needs of the students they serve.[3]

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[1]Cohen, Dateline '79, p. xvii.

[2]F. Newman, et. al., Report on Higher Education, (Washington, D.C.: Department of Health, E-ucation and Welfare, 1971), p. 75.

[3]Ibid., p. 71.

To fulfill this need, community colleges must be true to their own proclaimed objectives, and examine their own reality more closely.

> The junior college publicizes free choice and a curriculum to 'meet the needs' of all. However, that ideal is far from being realized...True, (the student) may select his own path, but only within the constraints of narrow curricular and instructional sequences. For despite the plethora of courses and programs, variety in instruction is more apparent than real.[1]

In short, Cohen asserts that most community colleges are developing in a manner that suggests their inability to confront the incongruities and failures of the conventional system. If Cohen (and the many other critics of colleges and universities) is to be believed, then community colleges must not model themselves after these institutions, but rather must explore creating their own identity.

Harold Taylor, in his criticism of higher education, traced the origins of the styles of education currently practiced to the 1945 Report of the Harvard Committee on the Objectives of Education in a Free Society.[2] That report, supported by documents from Columbia and the University of Chicago, "set the pattern of discussion and reform for the American undergraduate college from that year to this."[3] The effect of the "general education" which emerged from those documents "was to lock up the students of the country in a prison of requirements, standardize the undergraduate curriculum from coast to coast, take liberal learning out of the hands of students and strip

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[1]Cohen, Dateline '79, p. 73.

[2]Harvard Committee on the Objectives of Education in a Free Society, Report of the Committee, General Education in a Free Society (Cambridge, Mass.: Harvard University Press, 1945).

[3]Harold Taylor, Student Without Teachers: The Crisis in the University (New York: McGraw-Hill Book Company, 1969), p. 131.

them of a role in their own education, thus stopping most serious and deep-going experiments in undergraduate education for nearly twenty-five years."[1] The effect, in other words, is exactly the opposite of what is required if higher education in general and community colleges in particular are to meet the challenges discussed above.

From a variety of perspectives, the failure of higher education to meet these challenges is underlined:

> Schools less and less represent any human values, but simply adjustment to a mechanical system.[2]

> The denial of the existence of genuine feelings has three unfortunate effects which are related. These are the replacement of real feelings by pseudo-feelings - feelings we think we have, fear of change (changes as a threat), and the substitution of fantasy and illusion for reality.[3]

> Linear programming's greatest single drawback is that it attempts to force all students onto one path.[4]

> ...for most students, undergraduate education continues to be an extension of the goals, the requirements, and the methods developed a century ago in response to the industrial revolution.[5]

Criticisms made of primary and secondary education can also be leveled against colleges and universities:

> The traditional scheme (of education) is, in essence, one of imposition from above and from outside. It imposes adult standards, subject-matter and methods upon those who are only growing slowly toward maturity.[6]

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[1]Harold Taylor, Student Without Teachers, p. 131.

[2]Paul Goodman, Compulsory Mis-Education, p. 21.

[3]Brown, Human Teaching, p. 12.

[4]Cohen, Dateline '79, p. 24.

[5]Philip Werdell, "Teaching and Learning: Whose Goals are Important Around Here? in Charles G. Dobbins and Calvin B. T. Lee (eds.), Whose Goals for American Higher Education? (Washington, D.C.: American Council on Education, 1968), p. 21.

[6]John Dewey, Experience and Education, p. 4.

> In addition to teaching mathematics (teachers) often teach children that adults have power, that children (all students) are impotent, irresponsible, and should be intellectually and personally dependent. A value for achievement, competitiveness (or cheating), and a belief that self-worth is tied to academic achievement are further examples. This is a harsh critique of the school, but our evidence suggests that this hidden curriculum is typically more inimical and psychologically crippling than it is positive and developmental. That these effects of schooling are largely unrecognized (and presumably unintended) is hardly an extenuating factor.[1]

Finally,

> "The medium is the message" implies that the invention of a dichotomy between content and method is both naive and dangerous. It implies that the critical content of any learning experience is the method or process through which the learning occurs...It is safe to say that just about the only learning that occurs in classrooms is that which is communicated by the structure of the classroom itself:
> Passive acceptance is a more desirable response to ideas than active criticism.
> Discovering knowledge is beyond the power of students and is, in any case, none of their business.
> Recall is the highest form of intellectual achievement, and the collection of unrelated 'facts' is the goal of education.
> The voice of authority is to be trusted and valued more than independent judgement.
> One's own ideas and those of one's classmates are inconsequential.
> Feelings are irrelevant in education.
> There is always a single, unambiguous Right Answer to a question.
> English is not History and History is not Science and Science is not Art and Art is not Music, and Art and Music are minor subjects, and a subject is something you 'take' and, when you have taken it, you have 'had' it, and if you have 'had' it, you are immune and need not take it again. (The Vaccination Theory of Education?).[2]

In light of these criticisms, if community colleges are to be true to their mission they must dedicate themselves to the task of developing alternatives to the styles of learning found in higher education today. And if these alternatives are to be responsive to the challenges discussed above, they must be based upon a philosophical view of man which sees each individual as unique, as having a pecuilar set of needs and goals (both personal and academic)

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[1]R. Mosher and N. Springhill, "Psychological Education in Secondary Schools: A Program to Promote Individual Human Development," American Psychologist, XXV (1970), pp. 911 - 924.

[2]Postman and Weingartner, Teaching as a Subversive Activity, pp. 19-21.

and as being a unity, an organism which integrates in the one person both the cognitive and the affective aspects of man.

If such alternatives are to avoid the problem of educational goals being imposed upon the student from without, they must have as their beginning point a process whereby the student can come to know himself in all of his uniqueness, as well as his own personal and academic needs and goals.

Dewey's analysis of "purpose" in education and the role of the teacher and student in the formation of such a purpose, is relevant to this process of self discovery.

> Since learning is something the pupil has to do himself and for himself, the initiative lies with the learner. The teacher is guide and director; he steers the boat but the energy that propels it must come from those who are learning. The more the teacher is aware of the past experiences of the student, of their hopes, desires, chief interests, the better will he understand the forces at work that need to be directed and utilized for the formation of reflective habits.[1]

Once the student has accomplished this understanding of himself (no matter how tentative and subject to an on-going reappraisal it might be), then modes of learning must be provided which will enable the student to pursue his goals in a manner best suited to himself as an individual. And again, these modes of learning must be consistent with the philosophical view of man discussed above.

Community Colleges should avail themselves of the unique opportunity afforded by their very newness, to develop their own identity within the framework of the entire education system.

> When organizations and societies are young, they are flexible, fluid, and not yet paralyzed by rigid specialization and willing to try anything once. As the organization or society ages, vitality diminshes, flexibility gives way to rigidity, creativity fades and there is a loss

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[1]John Dewey, How We Think (Boston: D. C. Heath and Co., 1933), p. 35.

> of capacity to meet challenges from unexpected directions...In the ever reviewing society (or organization), what matures is a system or framework within which continuous innovation, renewal, and rebirth can occur.[1]

The Semester for Self-Directed Study is a mode of learning especially appropriate for community colleges and designed specifically to help them meet these challenges.

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[1]Max Raines and Gunder Myran, "Community Services: Goals for 1980," Junior College Journal, XII (April, 1972), p. 13.

APPENDIX

This glossary contains those terms which are used most frequently throughout the preceding text. In some cases, we have used a definition of a given term which has been constructed by another, but constructed in such a way as to conform to our own thinking. In these cases, we have cited our source. Where no source is given, the definition is our own.

Glossary of Terms

Affective Learning
"The identification for specific educational concerns of the non-intellective side of learning: the side having to do with emotions, feelings, interests, values, and character." (Brown, Human Teaching, p. 3.)

Alternative Modes
"...those traits in a culture shares by many but not common to all representing different reactions to the same situations or different ways of achieving the same ends." (Good, Dictionary of Education, Second Ed., p. 25)

Aptitudes
"A group of characteristics, native or acquired, deemed to be symptomatic of an individual's ability to acquire proficiency in a given area." (Good, Dictionary of Education, Second Edition, p. 34.)

Attitudes
"A general tendency of an individual to act in a certain way under certain conditions." (Mager, Developing Attitudes Towards Learning, p. 14)

Behavioral Objectives
"An objective...is a concrete criterion of achievement, measureable in terms of overt behavior." (Cohen, Dateline '79, p. 167).

Cognitive Learning
"The acquisition of facts, of what is already incorporated in books and in the heads of elders." (Dewey, Experience and Education, p. 5).

Community Objectives
Specific criteria of achievement defined by those who are sharing in a common experience and who are also striving to attain common goals.

Confluent Education

"The integration or flowing together of the affective and cognitive elements in individual and group learning - sometimes called humanities or psychological education." (Brown, Human Teaching, p. 3).

Contract

An agreement between the student and the learning facilitator which sets forth the objectives to be reached, the process by which this shall be done, and the means by which success or failure in this endeavor will be measured. "This enables the pupil to set a goal for himself and to plan what he wishes to do. It provides a sort of transitional experience between complete freedom to learn whatever is of interest and learning which is relatively free by which is within the limits of some institutional demand." (Rogers, Freedom, p. 133).

Education

"Education is taken to be the deliberate organized attempt to help people to become intelligent." (Hutchins, The Learning Society, p. vii).

Opposed to "education" in this sense is the belief that education is any effort one puts forth to help another, and himself, become as fully human as one can be.

Human Potential

The ability every man has to become "more" than he is at any given point.

Identity

"An awareness of self, of personality, and of individuality." (Cohen, Dateline '79, p. 200).

Individualized Instruction

An educational method which allows for "as many sets of separate, measurable objectives as there are students in the school." (Cohen, Dateline '79, p. 200).

Learning

"Learning is the changed capability for, or tendency toward acting in a particular way." (Cohen, Dateline '79, p. 7).

"Learning is the process by which an activity originates or is changed through reacting to an encountered situation, provided that the characteristics of the change in activity cannot be explained on the basis of native response, tendencies, maturation, or temporary states of the organism (e.g. fatigue, drugs, etc.). (Hilgard, Theories of Learning, p. 3).

Learning Facilitator

One who aids another in discovering new points of information, insight, or creativity, and who, in the process becomes more fully human himself.

Liberally Educated Man

"Liberal education viewed in itself is simply the cultivation of the intellect and its object is nothing more or less than intellectual excellence." (John Cardinal Newman in Brauner, Problems in Education and Philosophy, p. 27).

Maturity

That point at which one is "functioning freely in all the fullness of his organismic potentialities and...ever-changing, ever developing, always discovering himself and the newness in himself..." (Rogers, Freedom, p. 295).

Mode of Education

A given method by which content is conveyed from facilitator to student.

Motivation

"Motivation, of course, means eager, alive, curious, responsive, trusting, persistent; and it is not as good a word as any of these." (Dennison, The Lives of Children, p. 13).

Needs

"A requirement of the organism for survival, growth, reproduction, health, social acceptance, etc." (Good, Dictionary of Education, p. 362). Also, "those needs which everyone has regardless of age, sex or station in life, such as sense of personal worth, status, recognition, love, a sense of belonging, and attainment of some measure of success in ones efforts, as well as physical requirements as defined by authors, psychological social scientists, or educators, often serve as a basis for determining logically the kind of general education program necessary to satisfy the basic needs." (Good, Dictionary of Education, p. 362).

Relevance

"Something is relevant when it is personally meaningful, when we have feelings about it whatever it may be." (Brown, Human Teaching, p. 10).

Self-Actualization

"It (self-actualization) refers to man's desire for self-fulfillment, namely, the tendency for him to become actualized in what he is potentially, to become everything that one is capable of becoming." (Maslow, Motivation and Personality, chapter 5.)

Self-Concept

"Self-concept...is a group of feelings and cognitive processes which are inferred from observed or manifest behavior. By way of a formal definition, self-concept is the person's total appraisal of his appearances, background and origins, abilities, and resources, attitudes and feelings which culminate as a directing force in behavior." (LeBenne, Educational Implications of Self-Concept Theory, p. 10).

Self-Direction

"The mind's ability to frame and follow self-appointed goals." (Horne, The Philosophy of Education, p. 171).

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